

Survivors -Dr. Issam Al Emad's Sermon

(Honeymoon, Channel 3)

Ehsan Ali Khani

Dr. Issam Al Emad sitting in front of you opposed to the owner's tonight in different articles and magazines, in some sermons, and on the websites. (Tonight is martyrdom of Imam Ali.) When you invited him to this program, he was not interested in reputation. He said maybe Imam Ali did me a favor after all things I did against him. Now that I love him and know him, I am here in front of your cameras and claim that Ali is all my love, the best love. Is that true you were once one of Imam Ali's enemies?

Dr. Issam Al Emad "Yes"

Ehsan Ali Khani "When?"

Dr. Issam Al Emad

When I studied in Saudi Arabia University in Riyadh, unfortunately, students had to study some books against Imam Ali in PhD and MA degrees. And all these books are taken from Ibn Timiyeh---Monhaj Al Senateh Al Nabaviyateh Fi Naghze kalam Al Shia. As any one reads it, he will hate Ali.

At this time, I was really impressed by this book. After reading that, I gave some lectures on Imam Ali especially during Ramadan nights, like tonight. Unfortunately, many meetings are held in the name of Islam and the vilification of Imam Ali today. At the same time, so much to our regret, we attributed a lot of insults and abuses to Imam Ali. I must apologize to Imam Ali. You know Imam had a lot of enemies during the 14th century and throughout the history. In the meantime, they made many insults about him. And even when Omar Ibn Abd Al Aziz forbade the issue of swearing at Imam Ali legally, people might obey or disobey the rules in the society.

Ehsan Ali Khani

Which part of Amir's life (PBUH) made excuses for hating him? When you lectured, wrote something, met friends, and held meetings on Ghadr Nights, and

when you gave the lectures on Amir, which part of his life you were looking for an excuse?

Dr. Issam Al Emad

The day that the Prophet Muhammad (PBUH) passed away, was the starting point of his enmity. He lost the caliphate, others oppressed him. During the Umayyad government, some simulated the Hadiths that the Prophet Muhammad (PBUH) had made statements about Ali's virtues and goodness and attributed them to the three caliphs and substitute the three ones for Ali (AS). Umayyad government was really crafty in simulating and falsification of the Hadiths. So we thought the three caliphs were the best and the most sainted persons in every regard. When we read the Sunnis and Wahhabis Hadith books and the History, we found that Ali (AS) disagreed and did not accept the first and the second caliphs and was completely contrary to Sunnite of the third caliph and we were getting quite miffed. We always bore in mind how Ali (AS) dared to oppose the three caliphs. We really felt that Imam Ali (AS) is very proud and very thankful of himself. He truly believed that he should be leader. We found that he was the causes of schism within Sunni and Shiite Muslims.

Ehsan Ali Khani

What image did you have in your mind when you were Wahhabis and showed enmity towards Amir?

Dr. Issam Al Emad

This underlying problem is not just for me. Enmity towards Ali (AS) is a complete process among Wahhabis. Indeed, the image we had in our mind of Amir was totally bad. I always wished Ali (AS) had been killed in the Battle of Badr.

We would imagine that the main cause of the attack and rushed to the house of Hazrat Zahra (PBUH) was Imam Ali (as). But the main cause of all the problems and the wars after the death of the Prophet (PBUH) was Imam Ali (AS). If Imam Ali (AS) did not go to Siffin, Siffin war would not happen. If Imam Ali (AS) did not move from Medina to Basra, Jemmell war would not happen. If Imam Ali (AS) did not change the Muslim capital from Medina to Kufa, most of these problems would not happen.

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All problems after the death of the Prophet (PBUH) happened; Imam Ali was the main cause. When I lived in Saudi Arabia, I was in the late 20th century; however, I felt it is still being governed by Umayyad. The Umayyad government was on the collapse centuries ago, but before the Umayyad government's declining, the main rule of this state, the odium and curse of Imam Ali (AS), being a political and Umayyad issue con was converted into an Islamic, cultural ,and faithful one. It means that it was once related to Umayyad completely and time after time it was being considered for a religious and sacred issue of Islam.

For this reason we talked against Imam Ali (AS) on Ghadr nights and the enmity towards Ali (AS) was a sacrament and an ideological issue. Shortly after the death of the Prophet (PBUH), they ruled; therefore, they had more power to convert their policy of putting their curses on Imam Ali (AS) to that belief. And this belief is so popular today. You know that in Saudi Arabia's universities, dozens of master and doctoral theses on abusing and insulting Imam Ali (AS) had been done and I elaborated on this issue as a debate between me and Wahhabi leader of the world, Osman Al Khamis, in Zalzal, the book.

Ehsan Ali Khani

Dr! Why should this mythical character that even George Jordach, the famous Christian, loved have a lot of enemies? And why should hundreds of articles against him have been to be written? What are the benefits?

Dr. Issam Al Emad

Indeed, Ali (AS) had many enemies and they complied many sayings to contempt Imam Ali (as). The Hadiths were attributed to the Prophet Muhammad (PBUH). And specially, they falsified those Hadiths related to Imam's wisdom and virtue. They stated some Hadiths about the first three caliphs' goodness and attributed the Hadiths to the Prophet. Umayyad government presented the Hadiths to the first three ones. Human instinct towards the falsification and simulation is so strong. We see the same falsification in relation to God throughout human history. They converted the real God to the false Gods, Idols.

In the Qur'an, this wonderful human tendency has been seen in various verses of the Qur'an. The Quran refers to Jews abusing of human desire for this craft to replace Aaron (PBUH) with Samaritan. When we watch a film, tear down, and you have much sympathy for the characters. We know the whole story is false and fabricated. When I read about the virtues of the three caliphs, I got really interested in them. But these virtues were false. Indeed, Umayyad government abused of this instinct towards this craft and substituted them for Imam. They chose a lady instead of Fatima (PBUH); they selected Aisha, the first lady caliph, as a successor to Fatima (PBUH), and two other characters, instead of Hassan and Hussain (AS). They also abused of human desire, and replaced a pure Islamic religion with a religious sect. And later they used this false sect as a new tactic against the real Islam. They used a religion against another religion and a character against another one.

Ehsan Ali Khani

Dr! What was the worst word you talked about Amir (PBUH) at that time?

Dr. Issam Al Emad

He was really proud of himself and conceited; I was the only caliph and no one was liable. I was the Prophet's successor. To empower, Ali wanted to play on Fatima's life. Her life and the attack to her home were not important to him because the most important thing to Ali (AS) was Caliphate. Even if Fatima (PBUH) was killed, I had to seize the power. But then I realized that all the uprisings and revolutions in modern history such as the uprising in the Soviet Union in 1917, when rebels rose up, first attacked the house of the leader and the current ruler of the Soviet Union because they knew that the real and current leader of the Soviet Union. Yemeni rebels in an uprising in 1968 AD first attacked the house of the leader and the current governor of Yemen, Muhammad Al Badr Al Din. In 1952 AD, during the Egyptian uprising, rebels first attacked the house of the leader and the real ruler of Egypt, Farouk. I found why the insurgents attacked the house of Imam Ali (PBUH) after the death of the Prophet (PBUH). If you take a look at the history, you will understand all the revolts and revolutions always get started in the house of the current leader and ruler.

This question was important to me when I was a Wahhabi, because the two Caliphs did not attack the house of the Prophet's cousin, Hazrat Abbas. Why did not attack Salman? Why did they choose the house of Imam Ali (AS)? The reason was that they were certain of the current leader and ruler, Imam Ali, after the death of the Prophet (PBUH) and they seized Ali's right. They were convinced that the leader, ruler, and Imam of the Islamic community after the Prophet was Ali (AS). Indeed, it was a very important question in my mind.

Ehsan Ali Khani

Didn't you read and study the Prophet's remarks on the virtues and greatness, dignity of Amir, Hazrat Fatima Zahra, and Hassanein (PBUH)? Didn't you read the Prophet's statements in the Ghadir? The Hadiths of the Prophet (PBUH) had been quoted even by your scholars, why did you oppose him?

Dr. Issam Al Emad

In fact, after the incident, the attack into the home of Hazrat Ali (AS) and Zahra (PBUH) by the first two caliphs, that is, immediately after the death of the Prophet (PBUH) and Martyrdom of Imam Hassan (PBUH) and also after the accident of Karbala, I believed in the Prophet's Hadiths and virtues in the case of Ali and Fatima, Hassan and Hussein (PBUH) mentioned in the books other than Shiite. These books turned into a cemetery and mausoleum. So I imagine and have the image of those virtues and goodness about the household (PBUH) in such a way mentioned in the Sunnis and Wahhabis books. These Hadiths are like candle dolls. The wax of these candles, in front of us, is heated and is poured in the doll candle jar in Arabs' culture. In this way the candle dolls are made and they are kept in the best room as an ornament.

Really, in my mind, the Hadiths of the Prophet (PBUH) regarding the household (PBUH) in the Sunnis and Wahhabis books were become candle dolls decorated in Arabs' homes. The virtues of Ahlul Bayt (PBUH) are only decorated in their books of Hadith, but they never did what they would do. When I converted my sect, Wahhabis, to Twelver group of Muslim Shia, this candle doll was turned into a real one.

That is the spirit was breathed into the doll and now this live doll moves lives in the heart of human community. When I became Shia, I felt the Hadiths of the Prophet (PBUH) about the household (PBUH) have been livened up.

After I broke away from Wahhabism, these virtues of Ahlul Bayt (AS) on the day that the second Caliph attacked Hazrat Zahra's home livened up again. I really had an inner peace that the Prophet's sayings about Amir (AS) were alive because they had been buried in the cemetery of the Hadith books of Sunnis and Wahhabis were buried, resurrected, and brought into life. For example, the Eminence Hadith, your position in relation to mine is like Aaron's position in connection with Moses's, since there is no prophet after me. - أنت منى بمنزلة هارون من موسى - had been stated in state of Imam Ali (AS) from the Prophet(PBUH). When I was Wahhabis and read this Hadith, it faded away by attacking into Zahra's home and usurping Ali's caliphate.

The Hadiths of the Prophet (PBUH) on the virtues of Amir's (PBUH) were tied up and stabbed, and they were under sheer torture through the centuries. Such Hadiths and their meanings were completely distorted and weakened according to all the documentary evidence.

However, on the other side, Umayyad government abused of human instinct towards the falsification and simulation in relation to God. They converted the real God to the false Gods, Idols. Then, the government replaced Imam Ali (AS) with the three false caliphs. And the Hadiths on the three caliphs were forgeries. These fabricated Hadiths have developed to the point that when the Caliphs were heard, we send blessings. But when the true sayings of the Prophet Muhammad (PBUH) were heard of Imam Ali (as), we had a face like thunder. They praise and sanctify false gods rather than the true God, and we praise and sanctify those false Hadiths instead of real ones.

The problem is here that, during the 14th century, so many Hadiths of the Prophet (PBUH) about Imam Ali (AS) were distorted and falsified. And they trifled and play with them in such a way they had no effect on our spirits. They oppressed Imam Ali (AS) and spread false rumors about Imam Ali (AS) frequently throughout the world in spite of the presence of these Hadiths in our holy books.

But since we were pessimist about Imam Ali (AS), we did not comprehend those Hadiths related to Imam (AS). In fact, this was the Umayyad government's plot.

Ehsan Ali Khani

Have you ever written any books?

Dr. Issam Al Emad

Yes, I have some books called "My Demise of Wahhabis to twelvers or Imami Shīa Islam", "How to talk with the Wahhabis", "No Bitter Quarrel", and "Inner Criticism of Sheikh Mohammed Ibn Abdul Wahhab", and I had a debate with the world's Wahhabis leader, Sheikh Osman Al Khamis.

Ehsan Ali Khani

Did you write any books during your enmity towards Imam Ali (AS)?

Dr. Issam Al Emad

Yes, I did. I wrote a book called "The Adherence of Athnā'ashariyyah to Grains" and. This book was written against the Shias and I insulted Imam Ali (AS).

Ehsan Ali Khani

How did you feel when you wrote that?

Dr. Issam Al Emad

In fact, I caused me two feelings: The former made me shamed of Imam Ali (AS) and the latter made me happy with escaping from the danger of my enmity towards Imam Ali (AS).

Ehsan Ali Khani

What made you change your mind?

Dr. Issam Almad

One day studying at Imam Mohammed Ibn Saud University in Riyadh, I was looking for several books on how to scrutinize or criticize and answer the doubts

about the book, Al Ateb Al Jamil Ala Ahle Al Jarh va Al Tadil, causing a revolution in Saudi Arabia.

The theme and content of the book was on the defense and support of Imam Ali's personality by the author who was one of the great followers of Imam Shafi'i sect. I found the answer to the doubts about the book in the book stores. Later, I went to the public library to find this book in the regard to the defense of Imam Ali (AS). I told the librarian that I wanted Al Ateb Al Jamil Ala Ahle Al Jarh va Al Tadil. And then I found the book's address. But on the shelf where this book was put was a large panel with the boldfaced words on it: Reading These Books Are Taboos.

I told him that I as a researcher had just wanted to read it. Librarian said that investigators would like to read this book. They fell into the trap. So this book was dangerous for you. I said, I did not think so. Some scholars and researchers had written the books in response to this book and distributed them inside Saudi Arabia. I just wanted to see the book. I was an expert in science of Hadith. I specialized in the knowledge of the Prophet's Hadiths. After recognizing me as a scholar and not a regular student, they let me read this book. But they told that it was not in your interest to enter this dangerous part of the library. I said to the librarian: "Wasn't the author of the great Sunnites and the scholars of Imam Shafi'i sect?" I took the book and read. After reading, I reached the conclusion that this book was actually an inner image of me and showed my attitude towards Ali (AS). It meant Sheikh Ibn Aqil Shafi'i had posed conscientious issues in his book.

After reading the book, this main question why we always claimed to support the Prophet's Companions but never, even one case, support Imam Ali (AS) during the 14th century came to me in a flash. Imam Ali (AS) was both one of the Companions and one of Ahlul Bayt (PBUH). However, unfortunately, we did not write a book to support Imam Ali (AS). Why did we condemn Imam Ali in the case of any dissension among the Companions? Why did we condemn Imam Ali (AS) at the time of changing the Islam center from Medina to Kufa? This point that at least he was a wise man and had his own reason should not be forgotten. Even though we did not accept the hadiths of the Prophet (PBUH) about Imam Ali (AS), at least he was a wise man changing the Islam center. We condemn Imam Ali (AS) because he did not agree with Moghayreh Ibn Shobah's suggestion and deposed Moaaviye from Sham Emirate.

Eventually, we doubted all the sayings of the Prophet (PBUH) about Imam Ali (AS). But one thing is certain that Imam Ali (AS) was a wise man. When Othman was alive, Imam was not satisfied with Othman's policy of not deposing Moaaviyeh. And when Imam Ali (AS) was the ruler, the people would rise up against him in the case of not deposing Moaaviye and would insult Imam Ali (AS). They would say Imam was not a pious or Imam was an opportunist.

Why did not we give right to Imam Ali (AS)? But why would all the Companions of the Prophet (PBUH) be right? Why would we always condemn Imam Ali (AS)? Why did we write books and numerous articles against Imam Ali (AS)? After reading these books I was increasingly realizing that I oppressed the right of Imam Ali (AS) and perceived his innocence in this book. I converted this enmity into recognizing Imam's innocence. Al Ateb Al Jamil Ala Ahle Al Jarh va Al Tadil was a conscientious book and had no reasoning and arguments, such as this question if Imam Ali (PBUH) was not the Prophet's cousin and so on.

After reading this book, I got into new arguments for Imam Ali (AS) and began to study the Hadiths on the virtues of Imam Ali (AS) had been stated by the Prophet (PBUH).

However, I had to point out that Mr. Ibn Aqil, the author of this book, apparently was Shafi'i. But after scrutinizing his life, I was proved that he was Athnā 'ashariyyah, and he could not express his Shia. If so, the fatwa of his murder was issued.

After studying the Hadiths of the Prophet (PBUH) about the virtues of Imam Ali (PBUH), I saw so many Hadiths on Imam's virtues and the Prophet insisted on reminding Imam's virtues on occasions and congregations. The insistence of the prophet (PBUH) on explaining, elaborating and reminding the virtues of Imam Ali (AS), that is, his insistence on describing the personality of Imam Ali was and is amazing.

In contrast, I and others like me, contemporary Wahhabis, did not pay any attention to the sayings of the Prophet (PBUH) about Imam Ali (AS). If the Hadiths about Imam Ali (AS) was surveyed, we would certainly love Hazrat Imam Ali (AS). After the monotheism, prophecy, and resurrection, the Hadiths of the Prophet (PBUH) about description and praise of Imam Ali (AS) were mentioned.

All of his sayings are introducing Imam Ali (AS). And when I saw the multiplicity and diversity of the Hadiths of the Prophet (PBUH) about Imam's virtues, I promoted to Ali's love from knowing his innocence.

The Prophet of Islam (PBUH) advised us not to forget the virtues of Imam Ali (AS). In any cases and at any time, the Prophet (PBUH) insisted on describing the personality of Imam Ali (AS) from the beginning of Islam, the revelation of this verse, " وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ" (Chapter Poets (Shoara Sura)/ Verse 214) meaning "and warn your close relatives" and on the first day of his prophecy, he raised the question of Imams (pontificate) of Ali (AS). There is a multiplicity of the Prophet's Hadiths about Imam Ali (AS) and their frequencies led to my change. Despite all the virtues of Imam Ali (AS), why is he the fourth caliph of Islam? What do we urge that the first three caliphs' virtues are higher than Imam Ali's?

If we find a multiplicity of Hadiths of the Prophet (PBUH) and his insistence on Imam's wisdom and munificence, why should Imam Ali's position be lower than the first three ones? This question raised doubts about the legitimacy of Sunni and Wahhabi sects.

Ehsan Ali Khani

In this case, did you promote to Ali's love from your enmity towards him?

Dr. Issam Al Emad

No, I did not. First, I moved into recognizing his innocence from my enmity towards Imam Ali (AS). For me, the innocence of Ali (AS) has been proved in Wahhabis' and Sunnis' books. Always Imam Ali (As) was condemned. Then I converted this recognition to Ali's love. Of course, being an expert in science of Hadith and specialized in the knowledge of the Prophet's Hadiths, I scrutinized the number of the Hadiths of the Prophet (PBUH) about Ali (AS), and I really came to the conclusion that the Prophet (PBUH) spent a large part of his life on introducing Imam's personality to the companions.

I was absorbed in reading the hadiths of the Prophet (PBUH) about Imam Ali (AS), that is, his insistence on the virtue and the dignity of Imam Ali (AS) has come to

the point that the Prophet (PBUH) even on his deathbed asked his companions to bring him a piece of paper and a quill pen to write about Imam's goodness.

Unfortunately, alas and alack, the person, famous for being the second Caliph of Sunni and Wahhabi, did in just the same way Amr Ibn Aas did in Siffin. But Amr Ibn Aas had no faith, and everyone knew. When he put the Qur'an on the spears as a means to fight with Imam Ali (AS), it was realized that all the work of Amr Ibn Aas was deceiving and outwitting. However, the second caliph seemed faithful. When Omar erected the Qur'an to fight with the Prophet (PBUH) being on the deathbed and wanting to bring the paper and the quill pen, he said that the Qur'an was enough for us. "حسينا كتاب الله."

It means that the Prophet of Islam! We do not need your will. No one understood his trick. The Prophet (PBUH) was urging to write his beloved the last virtue of Imam Ali (AS) at the last moments of their lives, but the second Caliph used this trick to oppose the Prophet (PBUH). Indeed, when I read the events of the Siffin war and the Messenger's death event, there were no differences. The Siffin war happened at the last moment of the Prophet's death not at the time of Imam's Caliphate. But the Prophet (PBUH) wanted to avoid the second Caliph's riot and Omar and his supporters were let out of the room unless the Siffin war happened on that Thursday.

Ehsan Ali Khani